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# WHAT I AM

BY

WALTER W. SMALL

"SUCCESS IS THE ROAD TO HEAVEN—CLIMB!"

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WALTER W. SMALL

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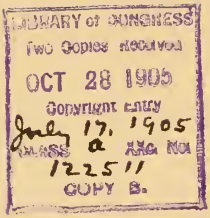


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# WHAT I AM

I always have had, and I suppose others have also, a great desire to know what I am, what life is and what is the object of life.

I, myself, appear to be only a part of myself.

I know nothing of the internal workings or management of my body.

Who heals the cut on my finger?

Who tells me when I am hungry and when I have performed the right act to satisfy that hunger?

What is hunger or pain anyway?

What wise head studied out digestion; and who knows enough to run it?

Who, so opportunely, pads my hands with calluses, to protect them, when I use the axe? It isn't I. I don't know how to do it.

Such things are miracles to me.

Who then am I, and who runs this wonderful

body that performs such unfathomable mysteries before my very eyes?

Does not religion embrace the relations of man to his maker?

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I have always felt that there must be a reasonable religion. A religion that would explain, not mystify, the workings of, what we call, Nature.

To live with satisfaction one must know what is the goal of life, and why we are living.

In my gropings for religious truth I have arrived at convictions that are a source of great satisfaction to me.

I begin by supposing that the first, or prime substance of creation, (which I think is the ether) possesses the rudimental powers of all future developments.

The idea of creating something out of nothing does not appeal to me in the least. Neither does that of delegating this power to an outside personal God.

I believe that that first substance possessed these rudimental powers because, upon close study, I find that it must have done so in order to exist itself.

This may seem an extravagant statement, but it is really a simple plain statement of the inevitable condition.

Here are some of the facts that lead up to this conclusion.

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For a substance to maintain an existence it must have qualities, for it is by its qualities that it demonstrates its existence.

To possess qualities a thing must have power and intelligence.

Argument:—To whatever degree of rarity a substance exists it must possess some degree of stability.

To possess stability a substance must have some power or control over its substance or particles. It could not, otherwise, maintain its structure.

For a thing to exercise power to a given pur-

pose, if only an attempt to hold itself in shape, it must possess intelligence. It must know that other particles are there before it can attach itself to them. It must know that it has a shape or structure before it can offer resistance, or put forth power definitely, either for or against.

He who carefully observes the painstaking, mathematical construction of crystals can hardly doubt the presence of a local, mineral intelligence.

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Summary:—To accomplish a definite purpose a thing must—First, possess power (be self-conscious)—Second, know how to apply power (become an effective individual) and—Third, know the effect of power when so applied (be able to acquire knowledge by perception.)

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To construct a definite substance it is necessary to know the peculiar particles, or mode of construction, of that substance, as distinct from

every other substance:—must know enough to select and construct—know its own and unite with it.

This much intelligence must be locally present in everything that exists.

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System requires intelligence.

Chance could never establish a characteristic or create a clear cut diversity.

The power of the magnet plainly shows the ability of minerals to make choice of substances.

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Intelligence, then, is the prime quality of matter; and power its manifestation.

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Life is, merely, a systematized application of power. This is why the degree of development that we call Life does not appear until well along on the road of progress.

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If these inductions and reasonings are correct, we have now the foundation established upon which we may build, through evolution, our future life structure.

## CHAPTER II.

But again:—Reason dictates that matter must possess this constructive power within itself.

The life and intelligence exhibited everywhere in nature, so dependent upon its own limited resources, so fearful and uncertain of action, with methods so exclusively characteristic of its local, and past, conditions and so zealously self-centered, could not possibly come from a superior, earnestly directing, cosmic source.

The power is certainly within, and a part of, each individual thing or substance; and is often recognizable through several material changes.

The presence of homogeneous substances everywhere furnishes ample proof of the presence of, and work done by this material power and discriminating molecular intelligence.

No clearer showing need be given to reveal the presence of a local self-conscious power,

selecting and uniting with its own, than the formation and growth of homogeneous substances.

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How, except by a local self-accruing power could such a variety of individual traits, and methods of existence, be developed as is shown in our present clear cut diversity of substances and species?

Everything everywhere acts in accordance with its own present or hereditary experience, leaving room only for reasonable chance occurrences or individual venture.

The magnet never applies the wrong force to an approaching object. This shows that the magnet is not only aware of the presence of other bodies, before actual contact, but that it also has an accurate knowledge of the properties of said bodies and is capable of passing unerring judgment upon them.

To do this requires a penetrating individual intelligence, and that too of no mean order. (Our human excellence is mostly due to a little skill in organization.)

Evidence is everywhere prominent to show that the most primary forms of matter possess individual intelligence; and that this intelligence advances proportionately with the progress, or evolution, of the substance, thing or person possessing it.

I think I have shown enough to prove that life and intelligence devolop hand in hand with material: That power and intelligence are qualities of matter, and that matter could not exist as it does, or develop to the present conditions, otherwise.

If this is true, and also, that we are a product of evolution, or growth, then, our life and intelligence are ours individually. We, and our fathers, are responsible for what we now are. We are self-sustaining, and self-acquiring, now and forever. Conditions, at once, both sensible and gratifying.

## CHAPTER III.

Let us now proceed to trace the progress of development or evolution.

All matter is, as we have seen, to some extent, capable of acting (exercising power) and of being acted upon.

As the object of an act is always to accomplish something it is quite evident that anything knowing enough to act must also know enough to realize somewhat the effect of an act, whether that act is beneficial or detrimental to its welfare.

This power to distinguish *right* from *wrong* with an inclination to profit thereby, is the key note to progress.

Anything of discretionary powers, as to some extent, we have seen all matter to be, having the ability to discriminate between actions which are favorable and actions which are detrimental to its welfare, or existence, free to accept or reject, has evidently, within its grasp the power to improve its condition.

Possessing the knowledge and the power it becomes a question of free choice whether it will try to better its condition by exertion or whether it will lay dormant and indifferent.

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At first the progress of matter is apparently, very slow; but between points of great distance the progress is discernable.

For instance:—It is quite noticeable that the primary forms of matter are more rigid and exist for longer periods of time than subsequent formations: that each time matter changes its form, or organization, it advances from the inorganic toward the organic, drawing nearer to a mobile state: that before matter becomes eligible to enter the vegetable or animal kingdom it must forego all its mineral lethargy, become highly mobile, resolve itself into a gas or liquid, or join in solution with such.

In this mobile stage, matter, although in many cases still possessing recognizable mineral traits, shows marked advancement in molecular power.

Such particles are, comparatively, quick to

move and sensitive when acted upon. They show increasé of energy and eagerness to act. So eager, in fact, that matter at this stage is apt to become aggressive, overbearing as it were. This tendency is clearly shown in the corrosive ferocity of most chemicals.

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Free to move, these advanced, energetic molecules soon learn the art of self-locomotion. (An interesting illustration of molecular movement is the osmotic tendencies of liquids and gases.)

From this on, progress, at least for the favored few, becomes much more rapid.

Not content with individual motion, sympathetic molecules begin to unite so they may act in mass to accomplish a single purpose.

Now, instead of individual warfare as before, this (protoplastic) formation completely wraps itself around its objects of pillage and robs them at leisure.

With this great stride of intellectual unity and united purpose comes increased power to command, or influence, the actions of others.

Molecules of less advancement but of great cohesive strength are now arranged about this monster (life cell) to still further increase its power and invulnerability.

The lowest forms of vegetable and animal life are but a conglomerate assembly of these cells presided over by a mind unit representing their collective intelligence.

It is quite evident that the larger, more complex structures, met within the higher stages of life, could not be constructed or managed by a mere aggregation of sympathetic cells.

## CHAPTER IV.

It is presumed, therefore, that the mind portions of these lower individuals, gradually freeing themselves from their material brethren, become spiritual and form distinct spiritual individuals whose freedom and scope of perception fit them admirably for the management and construction of the higher more complex material structures

This spirit individual, having passed through all the forms of cell developments, would be quite competent to select the cells best adapted to perform a given function.

By selecting cells of great cohesive strength for the structural parts, those of great activity for the muscles, those of aggressive discriminating propensities for the digestive, and those of sensitive impressional tendencies for the brain, ganglion, etc., each department would be almost self operating.

By connecting these departments by nerve telegraphy a very complicated body could be

run effectually by merely administering a few general instructions.

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For instance, to repair the injury in case of a cut:——Given suitable material, the adjacent cells would know enough to reproduce themselves and the, ever present, spirit of construction would know how to arrange them to heal the breach.

Likewise in the incubation of an egg: By the aid of a *spirit of construction* capable, under favorable conditions, of selecting and arranging the various cells into the different organs, the problem becomes simple and the mystery disappears.

That so much constructive intelligence should appear in a spirit of such small dimensions does not seem so strange when we remember that, in all probability, this spirit has been practicing construction for thousands or perhaps millions of years, including its mineral experience.

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In the beginning mechanical construction is one of the first intellectual faculties developed,

and continues, all through nature, as one of the most prominent features of progress, strength and comeliness.

This is why "Beauty," the emblazoned emblem of constructive perfection, appears so early in nature, with its pleasing bloom and, later, appeals with such thrilling power, even to our bodies, as the coveted Goddess of the heart's desire.

Beauty is never wasted for it must ever be a shining source of satisfaction as an expression of the skill and completeness of its constructor and possessor.

Beauty, like virtue, is "Its own reward."

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In the highest forms of animal existence there appears to be a division of the spirit power. The smaller spirit, the spirit of construction, builds and operates the body; while the larger, more advanced spirit, or portion of spirit, takes possession at birth and acting mostly through the brain, dominates the general outward policy of the individual.

The growth of a spirit like that of cellular

formations—seems to be by the addition or appropriation of units (and sometimes of larger individuals, in whole or in part) of similar refinement or education to those of the principal spirit.

The object of incarnation for this great spirit is, presumably, to acquire increased power and effectiveness by the aid of a material memory and the use of the body, just as we profit by the help of written records and the acquisition of money and property.

"Knowledge is power." Without power we are nothing. With power we may accomplish anything. "Wisdom" comes from experience in the prudent handling of power. Move and learn.

Power, with the ability and opportunity to use it, is the most highly prized of all personal acquirements. The adjunct power "Money" (sufficient for independence) raises us to a level with opposition, opens the door to opportunity and makes success more possible.

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As we advance mentally we have less and less use for muscular, or physical power (tool power) and more for the spiritual.

Napoleon's great power lay in his ability to command or influence, the actions of others spiritually; and not in the potency of muscle or his ability to buy.

When we can direct the trend of affairs with such strength and contagious assurance that others acquiesce and gladly join with us for their well being and general safety, then carnal strength is of little use to us. We may soon then cast off forever our fleshy bonds and soar free as a spirit.

We may then direct our powers successfully to the better guidance of men, the influence of the elements, (for the power that can control men will influence all intelligence to some extent,) the better construction of planets, the general improvement or maintenance of the universe and spiritual life.

## CHAPTER V.

But, after all this, unless we can live in an atmosphere of love, all is empty strife, frailty and isolation. In fact, no one may attain these heights unless he can, somewhat at least, envelop himself and his undertakings within such an atmosphere.

Stripped of body and all adjunct powers of inflation and opacity our spirits will go forth clothed only in the halo of their virtues.

Ideas are of spiritual origin.

If, here on earth, a person makes himself felt mostly through the force of his ideas and the projected power of his aura or spiritual personality, how much more plainly must these spirit powers show themselves when discarnate.

Ignorance is our greatest foe.

If we are to advance, concealment must cease; truth must triumph over ignorance and pretention.

Unless, under the open searchlight of intelligence, we show beneficial and healthful quali-

ties we cannot hope further to advance; but must turn back to improve our condition.

In that place where truth presides and every intent and motive is clearly discernable to all, it is quite evident that the qualities of intelligent love and magnanimity must predominate to gain us acceptance.

We all seek benefits. Love and sympathy are inspired by the discovery of virtues. To be of value we must possess valuable qualities.

Nothing can long survive the ostracism of his fellows. Deceit and ignorance cannot compete openly with virtue and wisdom.

The prime requisite of spiritual health and progress is to possess a clear conception of right and wrong so as to be quick to appreciate the good in things and to oppose the wrong.

Benefits come through love.

To realize the greatest benefits from above, from our Guardian Angels, we must so familiarize ourselves with truth that we can distinguish it from imperfect suggestions. We must be cognizant of virtue and respectful.

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Love is as necessary for advancement as for our maintenance.

Nothing will long exist without love, and without love, enduring peace and happiness are unknown.

Love is the power that unites.

Every mineral compact, every combination of cells, every marriage of spirit with matter and every healthy union in animal or spiritual life is inspired by love and maintained by its comforting warmth and surety.

The "Power of attraction" (Gravitation) is the social power of material love.

All natural compact is the result of love influence.

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All great individuals are universally made up of a combination of smaller ones.

Until development reaches such a high stage that all can harmoniously blend into one perfect whole, each individual needs the support of others.

Love invites, or attracts, by offering the qualities or properties capable of fertilizing or aiding others. Love shines.

Complete nutrition or satiation marks the death or dismemberment of the body, personal or compact thus formed.

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Love savors of abundance.

The stronger we are, and the more we have to give, the greater is our capacity for love.

We love in proportion to our willingness and ability to benefit.

He cannot love who has nothing to give.

Equality of possessions aids social intercourse and love.

Perfect love must be reciprocal; each party bountifully fulfilling the requirements of the other.

Love wisely, prudently. Give where you can satisfy as well as benefit, or you may become exhausted and be cast aside.

Wisdom (God) is the exhaustless loadstone of power, freedom, and love. It is the director and master of all things.

Love is the conservative element—Feminine.

Nothing gives us more pleasure than to excell, attain greater freedom, broaden our

field of action and intellectual perception; but the mother of substantial happiness is love.

In love dwells the safety of the Universe. There is little peace or comfort outside its glowing portals.

## CHAPTER VI.

But, you ask, "where is God and His great 'Plan of Creation.'" There is no other plan of creation.

All true power comes from below, works up through, and manifests itself in creations.

Heaven and Hell are conditions, not places.

("The kingdom of Heaven is within.")

God is the intelligence in everything and of everything; likewise (indirectly) material which is convertable into life and intelligence.

We are God's expression, God's flowers, and contain God's spirit and life which is ever supporting and pushing us onward.

Have you ever, from the sullen depths of sudden despondency, felt a glow from within as though your heart were confidently smiling?

For consoling, assuring support look to your own heart; there lies all the possibilities of your future.

The high ideal can only be reached through the love and development of our own individual selves.

All possible attainments within the scope of the creative power are yours through evolution, through prudent self-loving care.

Do not weary at the immensity of the task; all happiness is not at the end.

Calmly, confidently enjoy your present advanced position, and rejoice that you have the power within you to progress farther if you want to.

Nothing can do you permanent injuries now.

There is nothing frail about your position.

You have been progressing for millions of years, there is little possibility of stopping now.

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Why do we not remember somewhat of our former existence? Why? Because memory is affected by means of impressions upon a material organization; and must, therefore, die with the death of the organization.

The ability to perceive, to know a thing when we see it, is all that is essential to us.

When we know a thing thoroughly it matters not, where, under what conditions or out of what primer we learned it.

The fact that we have learned it and thereby acquired the resultant strength, or ability to perform, is all that is important.

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This acquired perception and the habit of action resulting therefrom (instinct) may be carried up with us through countless generations.

The cunning and methods of the fox and other animals are often still extant in the actions of men.

A truth or habit once fully realized remains with us long.

Let us then accumulate. Let us acquire good habits. Let us do things well and thoughtfully. Do not hurry. Live true that your present may augment your future happiness.

A few years are nothing to you. Your existence and intelligence are prime and indestructible.

Your knowledge and powers are yours; and you cannot be permanently deprived of them except by your own consent or negligence. Your future is assured!

Wait and smile. Refuse to be coerced.

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Live, kindly, from your own center.

Starvation and deprivation are not half as bad as they are painted.

Do not be frightened.

You can be happy and thrifty with little if you but throw vanity away.

At most, you can but die; and if conditions are so incurably bad that you cannot possibly live a healthy, harmless life otherwise, die and trust to better conditions next time.

Better die than degenerate; or foster ill health within yourself or others.

Death is only the dissolution of a love compact whose management has been confidently intrusted to your intelligence—Better, may be, dissolve than wreck it.

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Your body is composed of a multitude of lesser individuals whose future welfare has been lovingly placed under your management. They are intelligent and speak to you through your feelings and tastes.

They are your best friends. Learn to respect them and minister intelligently to their wants and limitations.

Do not dull their voices with morphine and drugs or unthinkingly over tax their strength and endurance by intemperate indulgences or recklessly striving for some outside bauble of wealth or fame.

A true life has little to do with riches. Learn to live.

*How to live*, is the all important problem, in this body and in all bodies.

Do not be downhearted. It should be fun to live.

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What you do not accomplish in this body you may in the next.

If you deserve them you will find bodies enough, precious adjuncts though they be, and

will, undoubtedly, have to appear in several before you have passed through all the stages and learned all that earth can teach.

Let us understand the importance of our bodies. That they form habits and acquire tastes.

That to receive benefits through them is the object of incarnation.

That upon their condition largely depends our earthly strength and enjoyment.

Let us guard them zealously, develop them carefully and keep them clean and undefiled so that we may feel good and enjoy living.

Yes, enjoy being alive!

Enjoy the exultant potency of a virtuous well kept body.

Enjoy being a human; and moving unchallenged, or perhaps approved, among such bright glowing wonders of beauty, power and intelligence.

Enjoy, socially, the clear incorruptible purity and beauty of the things around you.

Enjoy the oneness and good fellowship of all life.

Unselfishly enjoy love, equality and fair deal-

ing; together with your willing ability to champion the same.

Enjoy your strength, your freedom, yourself.

Healthfully enjoy beauty, and the privilege to live, love and conquer through all time.

Enjoy the love and confidence of everything —(when you can afford it.)

Enjoy your ability to live happily and honorably now and forever.

## CHAPTER VII.

Permanence lies in moderation. Learn even to enjoy moderately, wisely.

Refrain from jealousy. Do not envy but project your own force, positively, yet unostentatiously and you will win.

Success is the road to Heaven—climb.

Good health will reward right living; throw your attention forward, persistently turn to the sunshine of the path of life.

Avoid extremes.

The motive power of a Napoleon coupled with the magnanimity of a Saint may lack the simple virtues neccessary to promote good health and personal enjoyment.

Completeness is the fountain of joy.

Recognize general equality and avoid covetousness, "For whosoever will save his life shall loose it,"—be charitable—love.

We have little to fear aside from the effect of our vanities and covetous rivalries. A little

modest love and sense of equality will cure both.

By the nature of progress we may have everything in time. There can be no such thing as permanent superiority. In time we must pass through all stages.

Why not, then, throw fear to the winds. We are bred of God and God inspired. (Listen for that "Still small voice.") We have the environments of a God. We have but to use them to make them ours. Let us enjoy ourselves with the composure of a God.

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As far as "place" is concerned, there could be no place better fitted to the needs and enjoyments of men than this Earth.

Cast aside the vanities and mistakes of men and look about you with the eye of an artist. Can you imagine anything more beautiful or a Heaven more perfect? Use it.

*Cast aside vanity and live!*

Why such reverence for things out of reach. Have you learned everything possible from

your present surroundings? There is nothing gained by skipping lessons.

Why yearn for things ahead, that perhaps, as yet we are not fitted to receive? It will be time enough to enjoy them when we get to them.

Looking back we may see others as unhappy because they have not as much as we. Why continue in this tear-stained farce?

If what you are doing appears unprofitable and depressing refuse longer to do it; and let come what will come. Presently to perform this same thing will be a pleasure to you.

Profoundly respect yourself, as well as others, and love will set you free.

Do not judge but study.

## CHAPTER VIII.

The office of Government should be,——

To uphold equality and insure fair dealing.

To assist the weak and discipline all.

To make living easy and honorable by guaranteeing free and equal opportunities to every one.

To restrict excessive, personal accumulations of property; and possess such positions, or business, as admit of collective spoliation or control.

To make domineering oversight and the right to special advantages such as the inheritance of property or position, practically impossible.

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Democracy seeks not exclusive privileges or exceptional rewards.

Reward usefulness, aside from opportunity or position, and all men become practically equal.

General equality works civic ease and honor.

Let us fully realize what and where we are.

Fearfully, step by step up through bewildering mazes of struggling life,—mineral, vegetable and animal, we have climbed, arriving at last to this, our present exalted position of beauty, power and freedom.

Having acquired so much and risen to such heights, it would be cowardly and sacrilegious in us to doubt our ability to get what we need as we go along.

To strive for more than we need would be but to dedicate our powers to oppression and robbery.

He who oppresses or poisons others forfeits his right to exist.

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From the earliest stages of existence the power has been ours to live or die as we choose.

We may live clean and struggle to progress

or we may retrograde and cease to advance through excesses, indifference and wrong doing.

Ahead of one system is health and happiness. Ahead of the other is, surely, sickness, misery and death. These are results that, in the long run, there is no such thing as evading.

WE LIVE AND STRUGGLE TO PROGRESS BECAUSE WE ARE BETTER AND HAPPIER FOR SO DOING. This is the object of living. Would you have it otherwise? Would you, could you ask for more?

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